

The instances mentioned above seem to prove that Mary exercised a steady influence upon ecclesiastical affairs in what may be called a Low Church direction, and that rather more importance should be assigned to this personal factor in the histories of the period.

Mary's purity and gentleness won her the affection of her subjects. Macaulay truly states that in the Jacobite lampoons of the day she was not often mentioned with severity. She herself said that God knew her weakness, and that, as she was not able to bear some imputations, He did not try her beyond her strength.¹ Occasionally, however, her attitude towards her father was the subject of spiteful prose or verse. An example is a satire comparing William and Mary to Tarquin and Tullia. Tullia, having instigated her husband Tarquinius to kill her father Servius Tullius, king of the Romans, in order to obtain his throne, caused her chariot to be driven over his body. This satire, entitled *Tarquin and Tullia*, was attributed to Dryden,² but was written in reality by Arthur Mainwaring.³ The poem, after praising the virtuous Tullius at great length, adds :

This king removed, the assembled states
thought fit,
That Tarquin in the vacant throne should
sit ;
Voted him regent in their senate-house,
And with an empty name endowed his
spouse.
The elder Tullia, who, some authors feign,
Drove o'er her father's corse a rumbling
wain :

¹ III, 1358 (xi).

² In Sir W. Scott's edition of Dryden's Works, xv, 257-62. The parallel appears to have been in part suggested by an incident. A newsletter dated Sept. 2, 1690, says : 'Yesterday the Queen dined at Kensington. Her coach and horses stood in the square at Whitehall and upon a sudden fright the horses rushed upon the late King's effigy and defaced it. The harness of the horses was so entangled about the statue that one of them was killed by struggling.' Le Fleming MSS., p. 288,

³ See his Life (1725), pp. 11-12.